

Moral Learning in Forming Moderate Muslims on Islamic College in Malang

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ABSTRACT--This article discusses how can thinking, planning, and learning strategies moral in the form of moderate Muslims in the State Islamic University of Maulana Malik Ibrahim Malang (UIN Maulana Malik Ibrahim Malang), University of Muhammadiyah Malang (UMM), and Universitas Islam Malang (Unisma). The significance of this study for the development of education is as a reference for higher education policy regulators in actualizing the values of religiosity and moral values in the learning process. Get a model of moral learning that promotes moderate Islam and forms a tolerant Muslim personality. Moral education carried out in the three PTKI, shows that moral education is not only delivered in the form of moral values cognitively, but is already at the stage of internalizing values by practicing direct moral values in the lives and activities of students every day. It is hoped that the internalization of moral education will build the character of moderate Muslims who are friendly and tolerant.

Key words--Moral Learning, Moderate Muslim, Islamic University

I. INTRODUCTION

The phenomenon of Islamophobia, has helped contribute to the tense development of world civilization lately. Indonesia as a country with a majority Muslim population, becomes the world's hope to be able to contribute in managing global life in the midst of world rivals to realize the dream of a "peaceful world". Some parties have responded to this phenomenon with reactionary attitudes, so that radicalism has become a choice to face the world's treatment of injustice to the Islamic world. The other party, put its position more adaptive, put forward exclusive attitudes as a choice of movement, and as strategic steps.

In the middle of these two entities, the presence of moderate Islam is considered better, because it is able to represent a socio-religious phenomenon that adheres to a moderate perspective, tends not to be fanatical, exclusive, or intolerant . The essence of Islamic moderateism is shown by a religious attitude that "avoids violence / extremism" (*to avoid the extreme*), so it should be placed as a "middle way" (*tawasuth*) *attitude* , not extreme and not too fanatical in responding to various issues of modernity.

The attitude of the "middle way" that is embedded in the moderate Islamic model apparently cannot be the claim of one particular party or group. Muhammadiyah and NU, for example, as the two largest Muslim community

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organizations in Indonesia have long wanted the performance of moderate Islam as the face of Islam in Indonesia. In the ASEAN conference, with the theme: "Da'wah Strategy Towards the *Wasathon Community* in Facing Radicalism", formed the Center for Moderate Moslem (CMM). CMM then became a vehicle for Muhammadiyah and NU to carry "Islam the Middle Way". (*The Jakarta International Islamic Conference*, 13-15 October 2003, Jakarta, JICC).

This effort certainly requires hard work that is not simple from the two social organizations, as well as educational institutions which are under the control of the two organizations, as the most *reasiab* hope. According to Muhadjir (2003: 16-18), the main function of education in terms of anthropological and cultural sociology, is; 1) foster subject-student creativity, 2) foster human and divine values in students' subject and social unit, and 3) increase productive work skills in students' subject.

As one of the business charities through higher education institutions, Muhammad Iyah according to Nasir (2018: 1), must be able to carry the understanding of moderate Islam. D ith a way not fight against those who *zindiq* by force, but by doing good deeds as part of the entity Islam m oderat Muhammadiyah perspective.

At the same time, the Nahdlatul Ulama (NU), through the vision to maintain and care Negara Kesatuan Republik Indonesia (Homeland), helped make efforts progra m similar to the fold of Islam Nu sant fig as representing Islam m od closely NU perspective. Through higher education institutions that are managed, material is presented to give birth to the best scholars who have moderate Islamic teachings.

This is also the case with the State Islamic Religious College (PTKIN), under the Ministry of Religion of the Republic of Indonesia, through the Indonesian Ministry of Religion's Kopertais Director stressing the importance of moderate Islam, and if necessary be a subject in each PTKIN. With the curriculum of Islamic moderation, go to the minister can be *sustainable* to maintain and propagate *Islam w asathiyah* or moderate Islam. (Forum of the Dean of the Ushuluddin Faculty of Islamic Religious Higher Education (PTKIN), 19-21 April 2018, Pontianak, Grand Tulip Hotel).

Departing from the context of the background above, in this study the focus of the study is as follows: How moderate Islamic thought developed at the State Islamic University of Maulana Malik Ibrahim Malang (UIN Maulana Malik Ibrahim Malang), Muhammadiyah University of Malang (UMM), and Universities Islam Malang (Unisma) through moral learning? How do moral planning and learning strategies in forming moderate Muslims at Maulana Malik Ibrahim State Islamic University of Malang (UIN Maulana Malik Ibrahim Malang), Muhammadiyah University of Malang (UMM), and Islamic University of Malang (Unisma) ?

Some previous studies related to this study, including; A study conducted by Nature, about the Internalization of Islamic Education Values in Public Higher Education through Campus Da'wah Institutions. The results of the study indicate that the Education of Islamic religious in college is a part of Islamic education, which has an important role in developing human resources based al-Qur ' an and Sunnah of the Prophet. In Islamic Education, Islamic values are instilled which should be implemented by all students who follow them. Education of Islamic religious is one of the estuary makes a person has a broad view of Islam, understand monotheism, ethical-moral makes someone different in the eyes of Allah. Diversity on campus to be one of the important agenda in the framework of Education affiliates Islamic religious held in the classroom, more precisely known as propaganda agencies campus (LDK).

With the existence of LDK, it is expected that there will be strengthening and internalization of Islamic religious values among students. They become people who understand Islamic teachings more deeply without having to leave their student aspects. The campus missionary institution can be a means of da'wah that is held on campus which is in charge of students who have intense attention to religious issues. So that the existence of LDK becomes a means of developing knowledge, personality and also creating a more humanistic model of preaching in tertiary institutions. Then from this campus missionary institution also created an atmosphere of community propaganda that still hit the target as part of Islamic education itself (Nature, Painting. 2016. Internalization of Islamic Education Values in General Higher Education Through Campus Da'wah Institutions. *ISTAWA: Journal of Islamic Education* , Volume 1, Number 2) .

Another study was conducted by Lustyantje, Moral Value Education in Higher Education through a Collection of Local Wisdom Based on Local Wisdom. This study explains that the education of moral values should be planned carefully by non-formal leaders (community leaders), clergy (religious leaders), teachers, lecturers, and parents. This moral education must pay attention to values in general and holistic. The success of moral education is characterized by producing students who have personal competencies and social competencies that have morals. Moral values such as honesty, sacrifice, democracy, courtesy and so on are found in many literary works, both poetry, short stories, novels, and drama. These moral education values need to be instilled in the reader, especially the next generation of the nation. As a form of oral or written literature, fairy tales contain moral messages that can be used as intermediaries to understand the local wisdom values of certain groups of people. Local wisdom is the attitudes, views, and abilities of a community in managing its spiritual and physical environment, which gives the community endurance and growth in the area where the community is located. In other words , local wisdom is a creative response to a geographic, historical, and situational geographical-geographic situation. Thus, local wisdom is also useful as a bridge that connects the past and present, generations of ancestors and present generations, in order to prepare the future and future generations.

Tales can be used as an entry point in the education of moral values in higher education. If the tale is read, its contents and meaning are understood, and it is instilled in students, then it is likely that students will uphold these moral values. Tales always offer moral messages related to the noble qualities of humanity, fighting for human rights and dignity. The noble qualities of humanity are essentially universal. That is, the properties are owned and believed to be true by humans. (Lustyantje, Ninuk. 2013. Moral Value Education in Higher Education through a Collection of Local Wisdom Based on Local Wisdom. *Proceedings of the Annual Seminar and Meeting in the Field of Language, Literature, Arts, and Culture* , FKIP Tanjung Pura University, Pontianak) .

Meanwhile, a study conducted by Murdiono, about the Internalization Strategy of Religious Moral Values in the Learning Process in Higher Education , from the research that has been done, it can be concluded that the strategy of implementing religious moral values applied in the learning process in the Department of Citizenship Education and Law, Faculty of Social and Economic Sciences, Yogyakarta State University include: *modeling* , problem or case analysis, instilling contextual educative values, reinforcing existing moral values. Religious moral values which are the main priority to be developed in the learning process include moral values of devotion, honesty, sincerity, and responsibility. Each of the strategies used in inculcating religious moral values has its own strengths and weaknesses. Internalization of religious moral values in the learning process in higher education can apply a comprehensive approach that includes aspects of content, methods, time, actors, and assessment.

(Murdiono, Mukhamad. 2010. Strategy for Internalizing Religious Moral Values in the Learning Process in Higher Education. *Educational Horizon*, Th. XXIX, Special Edition of Anniversary of UNY).

From the three previous studies, it shows the importance of moral education carried out in Higher Education, but the results of previous research, indicate that there is some diversity in the process of internalizing moral education. Natural Research, found that LDK became a kind of *center of morality* in public universities. Islamic Education synergizes with LDK activities. Lustyantje's research, which explains the role of fairy tales as moral education because of local wisdom in fairy tales, contains moral messages. Meanwhile Murdiono research, found that the internalization of moral education in universities is done through the example (*modeling*), analysis of problems or cases, planting contextual educational value, and strengthening moral values that already exist.

There are separate challenges when moral education is carried out at Islamic Universities. According to Rasyid, in the Challenges of Islamic Education as a Fortress of the Nation, Islamic education institutions must be able to make a change in orientation in their religious education. Islamic education not just a matter of science, but must be internalized into educational values of morality, in addition to the tap strengthen public education, which is an orientation of Islamic Higher Education, namely the strengthening of Faith and Science. (Ramli, Rasyid. 2018. The Challenges of Islamic Education as a Fortress of the Nation. *Lentera Pendidikan*, Vol. 17 No. 2).

The significance of this study for the development of education is as a reference for higher education policy regulators in reactivating the values of religiosity and moral values in the learning process. Get a model of moral learning that promotes moderate Islam and forms a tolerant Muslim personality.

II. METHOD

In this study using a qualitative approach with the following characteristics; 1) takes place in a scientific setting, 2) the researcher becomes the main instrument or data collection tool, and 3) the data analysis is carried out inductively. Through a qualitative approach, this study seeks to provide explanations, rational answers, focusing on the question of, "how", the preparation of research designs carried out as a scientific responsibility. By always get caught right between the logical relationship between questions, the relevant data collection, and analysis of the research results.

This research considers that all research subjects, both organizations and individuals, are an integral whole. In the context of this study, the organization is meant Religion Islam (PTKI) is UIN Maulana Malik Ibrahim Malang, UMM, and Unisma. Individual in question is the academic community (faculty, students, and employees) three universities, as well as core or key informants (*key person*) for data retrieval research.

The steps in this research are as follows: 1) Collecting data on the moral learning paradigm as a theoretical foundation, 2) Collecting data on moral learning in the effort to form moderate Muslims, 3) Conducting an analysis to obtain an abstraction about thinking and learning strategies Muslim moral formation moderate. In data analysis, modified analysis is a way to develop theories and test them (Robert, 1998: 65).

Characteristic this study, carried out using a multi-site study (*multi-site studies*), which is a qualitative research design involve multiple sites with research subjects who are assumed to have the characteristics of the same. As explained by Bogdan and Biklen (1998: 98), a multi-site study design is one form of qualitative research design,

which can be used primarily to develop theories raised from several similar research settings, so that theories can be generated that can be transferred to situations that can be broader and more general scope.

Data collection techniques used in this study is interviews, observation, and documentation. Interviews are used to capture data or information relating to strategies used in internalizing religious moral values. Observation used to obtain data on the implementation method is used to internalize the religious moral values in the learning process. Documentation is used to obtain data about the description of the object under study.

In this study, data validity checking that is a technique triangulation have moved, namely the technique of crossing information that of resources so that a mixed picture only valid data used to achieve the results (Arikunto, 2006: 18).

The technique of manipulation used in this research is triangulation of methods and sources, namely by reconfirming information on the results of interviews with documentation and observation. The research data magnified by different sources through interviews way reconfirmed with the data that is obtained through observation and documentation. The data used in these data is valid se has been through the process an update. The data analysis technique used in this study is the inductive analysis technique, which is the analysis that rests on the data and leads to general conclusions.

III. RESULT AND DISCUSSION

Moral education, according to Thomas (1986: 349), is a construction environment that is designed intentionally with the intention of giving pe been influenced to the development of logical thinking amendments thus impacting the positive action which is based on the moral situation. At this point, morality connotes Kirschenbaum (1995: 57) with values, and therefore moral education and value education is one and the same field. Kirschenbaum explained;

"Values Education is used as the second term for the field of values education and moral education. Values Education and Moral Education is described as an educational field or endeavor with two complementary goals - helping students lead personally satisfying and socially constructive lives. "

The outline of understanding the description is that value education is used as a theme of educational values and moral education, which have the dual purpose of reinforcing each other, which is to help students lead a satisfying personal life and constructive social life.

Thus, the development of today's formal education provision is requested to increase the intensity and quality of implementation moral and educational character (*morale and character building*). By directing, shaping and developing moral potential, character, intellectual and personality.

"Muslim Moderat", as a meaning, has a certain argument and grounding logic. Determining one perspekti f for a meaning to ignore r agam another perspective, would be biased. NU and Muhammadiyah as representatives of moderate Muslims are also not free from debate. Moderate positions as shown by NU and Muhammadiyah well in view Burhani (2008: 28), is the paradox of the founding mission of their own, in a sense have eliminated their role as a visionary movement as they once pointed out earlier. Position moderate equally, synonymous with "neutral position" passive or even "position find survivors" of opportunistic and laden with political overtones.

According to Hilmy (2012), the affirmation of the moderate position taken by NU and Muhammadiyah is actually a very important starting point for the future of Indonesia's socio-political life. The friendly, tolerant, and moderate mode of religion in the style of NU and Muhammadiyah does not actually appear in an easy and one-time process. He represented a long and winding existential journey as a continuum from the religious mode to become, as Walisongo had pioneered since the early days of Islam in Indonesia.

Suparno (2002: 8), put forward four models of delivery of moral learning that have been adopted and implemented in various countries including Indonesia, namely; 1) the model as a separate subject, 2) the integrated model in all fields of study, 3) the model outside of teaching.

The values contained in the teachings of Islam, should be able to be used as a basis for attitudes and actions in responding to the challenges of changing times that are loaded with various life problems from various dimensions. Ideally, functional religious values can have a positive impact on social life and relationships.

Education practices in Indonesia tend to be more oriented to *hard skill*-based education (technical skills) which is more developed *intelligence quotient* (IQ), but less developed *soft skills* capabilities as contained in *emotional intelligence* (EQ), and *spiritual intelligence* (SQ). P Developing *soft skills* (social interaction), very important in shaping the character of the nation to be able to compete, ethical, moral, good manners and interact with the community. *Soft skill* education is based on fostering mentality so that students can adjust to the realities of life. A person's success is not determined solely by knowledge and technical skills (*hard skills*), but also by self-management skills and other people (*soft skills*).

Character education so far has only reached the level of introduction of norms or values, and has not yet reached the level of internalization and concrete actions in daily life. Character configurations in the context of the totality of psychological and social-cultural processes are grouped in; (*spiritual and emotional development*), (*intellectual development*), (*physical and kinesthetic development*), (*affective and creativity development*). The development and implementation of character education needs to be done by referring to the *grand design*.

Character education can be integrated in learning in each subject. Learning materials related to norms or values in each subject need to be developed, made explicit, related to the context of daily life. Thus, learning of character values is not only at the cognitive level, but touches on internalization, and real practice in the daily lives of students in the community. Extra-curricular activities that have been carried out so far are also one of the potential media for character development and academic quality improvement. Extra-curricular activities are educational activities outside the subject to help the development of students in accordance with their needs, potential, talents, and interests through activities specifically organized by educators and or educational staff who are capable and authorized in Higher Education. Through extra-curricular activities it is expected to develop the ability and sense of social responsibility, as well as the potential and achievements of students.

Character education aims to improve the quality of implementation and educational outcomes on campus that lead to the achievement of the formation of character and noble character of students as a whole, integrated, and balanced, according to graduate competency standards. Through character education students are expected to be able to independently improve and use their knowledge, study and internalize and personalize the values of character and noble character so that it is manifested in daily behavior.

Character education is planned, carried out and controlled in adequate educational activities. The management includes, among others, the values that need to be instilled, curriculum content, learning, assessment, educators

and education staff, and other related components. Thus, education management is one of the effective media in character education in Higher Education. At the tertiary level, the criterion for achieving character education is the formation of a character culture, namely behavior, traditions, daily habits, and symbols practiced by all academics, and the community around the campus must be based on these values.

The results of this study show that the implementation of moral education at UIN Maulana Malik Ibrahim Malang, is not explicitly listed in the course. But there is a compulsory program for students in the first year to stay on campus ma'had, and get education and moral values in accordance with Islamic teachings. By feeling the ma'had situation, like the cottage environment, which consists of students from various regions and social backgrounds, it is hoped that empathy, mutual respect, tolerance, and fanaticism, both ethnic and religious backgrounds will be built. Furthermore, moral education is integrated in each subject, in the vision of "integration of science and Islam", developed by UIN Maulana Malik Ibrahim, and the results of its graduates will be the ulul albab generation.

At UMM, in the first semester students must take Islamic and Muhammadiyah subjects, a compulsory curriculum that must be followed by all students to introduce Islam and the organization of the Muhammadiyah movement. In the next semester this course is then implemented in a leadership program, where students are required to participate in a kind of darul / baitu l arqam activities for two weeks . In this program students are involved in a variety of activities to habituate Islamic life and also conduct a lot of discussions *problem solving* on various socio-religious problems that exist in Indonesia and the world. This program can be continued with other programs which are widely held both by internal and external organizations and institutions within the campus of UMM.

At Unisma, there are students' ma'had whose existence is not a compulsory program like in UIN Maulana Malik Ibrahim. Students are free to choose to live on campus or off campus. Of course students who choose to stay at ma'had will benefit from various educational activities and moral values held at ma'had. Students are often involved in Islamic activities and Islamic commemorative holidays that are often carried out by the campus. As part of the academic environment, in addition to Islamic activities both on campus and around the campus, seminars and religious agendas that often involve students are often held. This becomes part of the formation of moral values for students when they are able to hold large events that involve many parties. And it is hoped that a young generation will be able to change the world civilization in line with the vision of the Unisma campus.

From the results of the research at the three PTKI, it shows that there are characteristics in the application of moral education in the three tertiary institutions, as illustrated in the following chart;

Table 1: Characteristics of Moral Education

Moral education	Maliki UIN	UMM	Unisma
In Subjects		Al Islam and Muhammadiyah	
Integrated	Some courses require graduation from Ma'had, Integration of Islam and Science	Inclusive of Subjects	Inclusive of Subjects

Outside the Course (Ma'had, Darul Arqam, Islamic holiday activities)	Ma'had	Darul Arqam	Ma'had, Islamic holiday activities
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Characteristic application of moral education in the College of Religious Islam in Malang, is closely related to the third characteristic of each college. This shows that moral education is closely related to the commitment and vision to be achieved by each college.

All three universities have the same commitment to the realization of moderate Muslim therefore moral education integrated with each subject becomes a responsibility that must be implemented. It is also to be carried out with an assumption is positive that the student actually has moral values religious. Both are obtained from families, schools / madrasas, boarding schools, ma'had and other religious activities. However, these values need to continue to be strengthened. Confidence in the moral values of religious which has been owned by clicking sometimes students naturally downs. Students easily get the influence of the environment or peers, thus forgetting the values of religious morals in daily life.

Each loyal lecturer actually has the same opportunity to be able to do that in every learning process in the class. Lecturers can insert spirit of religious moral values (inclusion) da lam faithful p lectures. Reinforcement can be lecturer each time giving a lecture. The point is, there is no need to directly write it down in a learning implementation plan in class. The insertion of religious moral values can also be done for each course. Every lecturer supporting a course can strengthen religious moral values.

Just how the shape of the strengthening of the -value morals do lecturers have peculiarities. Strengthening n use values-religious moral values is not solely the responsibility of lecturer courses Islamic education. Courage to insert the spirit of religious moral values in every lecture becomes a big challenge for lecturers. All of it is done through a long process, to necessarily religious moral values will shortly be values that are directly internalized within the student. The long process must still be done so that student make religious moral values a part of their life's journey.

IV. CONCLUSION

As part of the Islamic Religious College (PTKI), UIN Maulana Malik Ibrahim Malang, UMM, and Unisma, are actively involved in developing moderate Islam among students. Moral education is carried out with a variety of characters in accordance with the policies adopted by each college. At UIN Maulana Malik Ibrahim Malang, in addition to the existence of ma'had, integrated moral education in each subject, at UMM there are compulsory courses that must be attended by all students, including *Darul Arqom* activities, and at Unisma there are ma'had students and various activities integrated religion.

Moral education which is carried out in the three PTKI, shows that moral education is not only delivered in the form of moral values cognitively, but has been at the stage of internalizing values by practicing direct moral values in the lives and activities of students every day. It is hoped that the internalization of moral education will build the character of moderate Muslims who are able to face the challenges of the future, and build civilization in friendly and tolerant social relations.

Nevertheless, it is possible that there are still many things that need to be improved in an effort to carry out moral education in accordance with the character of each college. The socio-political condition of the state also has a strong influence in efforts to instill the values of religious moderation. State institutions must be able to balance this effort, especially in handling cases related to conflict in the community. Do not let efforts to build a moderate Islam be disrupted because of the security situation that is not immediately resolved.

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